The Bombay Guardian.

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WEEKLY REVIEW.

—We are not a little surprised to find the *Friend of India* gravely saying:

"How far the exceptional character of the weather this season may be due to the approaching eclipse of the sun we leave meteorologists to determine; but that the season in Bengal is in every respect a remarkable one cannot be doubted."

We think it would puzzle meteorologists not a little to discover how the fact of the moon's coming between the sun and earth in August should influence the weather two and a half months before.

—The editor of the *Indu-Prakash* requests the favor of a personal interview with the "Englishwoman" who lately addressed a letter to the Educated Natives, and says that if he has formed a wrong conception of the character of English ladies, it must be because he has so little personal acquaintance with them.

—Assistant Surgeon A. S. Jayakar, L.M., the first Hindu of the Bombay Medical Service, has just returned from England. A correspondent in Calcutta writes us: "One of the converts of the Free Church Mission, Kalee Pudo Goopto, after gaining signal honors at the Medical College, has gone home to compete for an appointment in the regular Medical service. Dr. Chevers, the principal of the College, speaks of him in the highest terms and expects he will, as a matter of course, succeed. There are already four Christian Natives in the Covenanted Medical service, and I believe there are no other Natives in it." (Mr. Javakar is, we presume, an exception to this remark.) "Gradually, educated Christians are working their way into positions of influence under Government."

—The greater part of the returning Abyssinian Force has, we are glad to say, reached Bombay in safety. Sixty-three ships and steamers have arrived in a week, and the harbour of Bombay is crowded as it never was before. Sir Robert Napier visits England before he returns to India. The piecemeal way in which the Force has returned, made a public reception impossible; though a desire, even now, is expressed for a demonstration of some sort. This, we suppose, must be abandoned, so far as Bombay is concerned; most of the troops having come and gone.

The *Indian Churchman*, without yet telling us how, without the Bible, a man is to ascertain which is the true Church, says:

"We believe that the doctrines which distinguish Catholics, such as the Real Presence, Apostolic Succession, the Power of the Keys and many others, are universally allowed to have been taught in the Church since at the very latest, the fourth century. Of course we believe that they form part of the Church's teaching from the beginning; but we wish to put the case so that we and our Protestant friends can have a common ground of argument. Now, we have always understood that the development of Antichrist was prophesied as forming a characteristic of the *latter days*; and as Christianity has existed 1868 years, it is not easy to see how that which has avowedly co-existed with it for 1400 out of those years, even according to Protestant belief, can be considered as a development of the latter days. Perhaps it may be as well to look for some movement in the Church which *is* of the latter days, so far at least as the Church's present span of existence is concerned, and which will therefore answer to the description of Antichrist in that respect. We hope our Protestant friends will not be very angry when we venture to remind them of the movement begun in the latter part of the 15th century, and now rapidly developing into avowed Deism or even Atheism. We do not, for one moment, mean to say that Protestantism and Infidelity are the same thing; very far from it, although we have seen 'Ritualism' and 'Rationalism' classed together, —we merely wish to point out that Protestantism is at least as open to the charge of being Antichrist, as 'Romanism.'"

We suppose by Antichrist, this writer means what the Bible calls the Man of Sin. John says that there were already Antichrists in his days. Paul tells us that there was already, in his time, a movement at work that should eventually culminate in the Man of Sin. If the Church permit, we recommend our contemporary to consider well what is said in the Bible about the Man of Sin, the little Horn speaking great things, the Mother of harlots and Babylon.

By the by, in a paper by the Dean of Westminster, in the last number of *Good Words*, we find an illustration of the Apostle Paul's words: "When he who now letteth shall be taken out of the way, that Wicked One shall be revealed." Dean Stanley notices the singular fact that the Pope's chief original seat was not in the Basilica of St. Peter, whose successor he calls himself, but in the Lateran palace, which was the real and only bequest of Constantine to the Roman Bishop. "It had been the palace of the Lateran family. From them it passed to the Imperial dynasty. In it the Empress Fausta, wife of Constantine usually lived. In it, after Constantine's departure to Constantinople, the Roman Bishop dwelt as a great Roman noble." Two or three centuries more and the Roman Bishop rises from the secular dignity of a Roman noble to that of a sovereign.

The *Mitrodaya* says:

"The *Guardian* takes exception to the remarks we passed in our last relative to the absurdity of believing that Providence influences the actions of men, and to Providence are to be ascribed the thousand and one incidents that occur in this mundane sphere. We illustrated our views by instancing the case of a murderer, who according to the style of logic adopted by most people, was predestined to imbrue his fingers in the blood of his fellow-creature; the inference is inevitable, do what the *Guardian* can, to explain, or argue it away. We cannot see how our contemporary meets our objections by stating that 'God has a plan, and overrules the actions of men, so as to work out His own purposes.' Are we to conclude, from this vague, loose, and unsatisfactory style of reasoning, that the Almighty does, on occasions, 'to work out His own purposes,' overrule the actions of men when those actions are directed to benevolent, or any other laudable ends, and that 'to work out His own purposes,' he incites men to murder, treason, rebellion, sedition, and a host of heinous crimes and offences? We positively shudder at the antithesis thus forced upon us."

Our readers know, and the *Mitrodaya* knows perfectly well, that we denounced in the strongest language we could use, the doctrine that God incites to evil, showing that Christianity was the last religion to which this could be imputed. Instead of reproducing our remarks, the *Mitrodaya* tells its readers that we said the very opposite of what we did say. This seems a scandalous misrepresentation: but some allowance is to be made for our contemporary on the score of his imperfect acquaintance with English. He evidently does not know the meaning of the word "overrule." When we say that an act is overruled for good, we mean that it is made by a higher power to produce a result the very opposite of that at which the doer aimed. The aim of those who were concerned in the Indian Mutiny, was to massacre the Europeans in the country, men, women, and children, overthrow the Government, and get the control of affairs into their own hands, that is, into the hands of traitors and murderers. Yet no one can deny that a wise and gracious Providence has, in some respects, overruled the Mutiny for good, and that some blessings have been bestowed that would not have been known, if it had not been for the Mutiny. The world would be a very different scene from what it is, if it were not for this divine overruling of the ways of men; and even they who scoff at Providence, are indebted to it for a thousand felicities in their condition of which they think little.

From Genesis to Revelation the Bible is uncompromising in its representations that sin is infinitely odious in the sight of God, and that man is wholly and solely responsible for man's sin. On almost every page we have commandments, promises, invitations, threatenings, exhortations and manifold motives addressed to man, all of them recognizing his freedom and accountability. Turn ye, turn ye, why will ye die? Ye will not come unto me that ye might have life. I have no pleasure in the death of the wicked, but rather that he should turn from his wickedness and live. Let no man say when he is tempted I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed. Whosoever will, let him take of the water of life freely. Whatsoever a man soweth that shall he also reap. And a thousand similar passages.

Marvellous progress has been made in India, if we may believe our contemporary. We hope he is better informed on this subject than he is in regard to Christianity. He says:

"We have yet to know whence the *Guardian* acquired the idea that the doctrine of Fatalism is implicitly believed in by Hindus, as well as Mos-

lems. If the deeply-rooted, innate superstitions, and the thick mists of ignorance which cloud and obscure the intellects of the vulgar orders, the *canaille*, of Hindus, and lead them to attach the weight of 'gospel truth' to monstrous absurdities, are to be taken as criteria by which to judge of the religious views and sentiments, and the state of moral enlightement pervading the educated and refined classes of the Natives, then, as a *quid pro quo*, we may cite instances of deplorable superstitions among the ignorant Christian peasantry of England, as proofs corroborative of the religious views and sentiments, and the state of moral enlightenment pervading the educated and enlightened classes there"

There is undoubtedly a good deal of superstition in England; still it would indicate a wonderful progress in India, if the superstition of the two countries could be spoken of in the same breath. Fatalism and Pantheism are abundantly taught in the Hindu Shastras; and a belief in these is still, we fear, so far prevalent among Hindoos that the number of the emancipated is very small. One point of difference is conspicuous. 'The deeply-rooted, innate superstitions' of the Hindoos, are found in what are called their sacred books, nor is there any thing so monstrous in this way, that authority may not be found in the recorded utterances and deeds of the avatars. Whereas the superstitition that exists in England is owing to the ignorance of the Bible that still obtains there. Even on the testimony of its enemies, the Bible, above all other books, is the destroyer of superstition.

FROM a Report of the Bombay City Mission, we learn that this excellent Society is in much need of aid. The following statements are published:

The design of this Mission is to assist in bringing the Gospel home to the poorer Europeans and Indo-Europeans of Bombay. The City Missionaries constantly visit the European General Hospital, the Strangers' Home, the Sailors' Home, the Pensioners' Home, the House of Correction, and the Byculla Alms' House. They visit many of the sick and the dying in all parts of the Island. They hold meetings and visit from house to house in various districts, seeking to lead those who are neglecting religion to live in the love of God, and to attend upon the means of grace.

There are now three Missionaries on the Staff of the Mission.

Mr. Bickers continues to labour with great faithfulness, chiefly in the Mazagon district.

Mr. Poole, whose coming from England to supply the place of Mr. Lindsay was intimated in last Annual Report, has proved himself in every respect a valuable Missionary. His work lies chiefly in Colaba and in the Fort.

Mr. William Kobke, a native of Prussia, is, from his intimate knowledge of the German, Swedish and Danish languages, a most useful labourer among the numerous foreign sailors in the European General Hospital, and at the Sailors' Home. He is also sufficiently acquainted with English to admit of his being an efficient Missionary among the English-speaking population.

The Committee regret that whilst the expenditure of the Mission for the past year amounted to only the moderate sum of Rs. 4,272-4-0 (Rs. 356 monthly), the subscriptions received amounted to no more than Rs. 2,003, necessitating the withdrawal of Rs. 2,269-4-0 from their small reserve fund.

Of the General Balance Rs. 2,368-1-8 on the 1st January of this year, there is now remaining the small sum of Rs. 130 only.

Secretaries: Rev. D. Macpherson and J. Morris Esq.; *Treasurer*, T. Glover Esq.

WE have much pleasure in announcing the completion of the new Mowkee Moolla viaduct on the Bhore Ghaut, and the restoration of direct communication with Poona. Our readers will be interested in the following communication from our friend, Mr. R. Terry, the Engineer to whom we owe (under Providence) the accomplishment of this important work:

"It may interest some of your readers to know that the last of the eight girders of the Mowkee Moolla viaduct, on the Bhore Ghaut incline of the G. I. P. Railway, has this day (18th June) been safely transferred from the platform on which it was built, to its permanent bed on the masonry, a lift of 63 feet, and that the line across this unfortunate gap will be fit again for traffic about the end of this month, which is less than a twelvemonth after the fall of the old bridge. I subjoin a few details of the girders employed. The length is 202 feet between the outer piers, perpendicular depth 20 feet; they weigh together 800 tons. To four of them a completed portion of the platform was attached and raised with them, the whole, that is, each girder and platform, weighing about 112 tons; the other four were lifted singly, and weighed each 88 tons. The hoisting machine, which rested on powerful scaffolding on the top of the masonry, was on the hydraulic principle—the pump worked by 60 men. The speed of actual lift averaged, including the stoppages for lifting the links of the chain, 10 feet an hour. The operations were commenced on the 1st instant. It took about five days to shift the machinery from one span to the other, and much of the time was lost through the very heavy rains we have experienced here since the beginning of the month."

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SATURDAY, JUNE 13, 1868.

JUSTICE AND LENIENCY.

FEW persons who have read the evidence given on the trial of a shipmaster recently in Calcutta, will doubt, we suppose, that the poor German girl who threw herself overboard on the passage, was the victim of the brutal conduct of the Captain, or that he was ready to purchase immunity from the apprehended consequences of his villainy by another crime. The Court was not, however, satisfied with the evidence given on the darkest points of the impeachment, and he escapes with a few months' imprisonment.

There is such a thing as a public conscience expressing itself in public sentiment, and this public sentiment has an influence that penetrates even to our legislative and judicial halls. There is we think a weak point in the public conscience of our day. It is thought that justice does not so absolutely require the condemnation of the guilty as it does the immunity of the innocent; that there is not such a violation of justice when a culprit goes unpunished as when a man is wrongly condemned. Better, we are told, that ten guilty escape than that one innocent person suffer. But when the guilty escape the innocent are sure to suffer. Every instance in which a man who has broken the law escapes its penalty, helps to diminish the protecting power of the law, and to surrender the law-regarding portion of the community into the hands of the law-breakers. Successful guilt is in its very nature propagative. The evil tendencies of the individual are intensified; other evil-disposed men are encouraged; the well-disposed lose something of their veneration for a law that does not vindicate itself. Because these results are not directly traceable, but are like a noxious gas that diffuses itself through the atmosphere and is no more identifiable by the senses, people treat them as mythical and refuse to believe in them. No man, it is probable, will deliberately make up his mind, because a certain seducer has gone unpunished, to become a libertine. The effects do not present themselves in such tangible, massive blocks; they are, as we have said, more like imponderable, invisible gases; but there is nothing more deadly than the unseen gases which contaminate the atmosphere. Whatever tends to vitiate our moral atmosphere, to lower the general conscience of the community, is baleful only the more because of its power to elude observation.

It is an error on the right side, we are told, when a criminal escapes punishment. There is no right side here. Justice unexecuted is injustice. The innocent are condemned when the guilty go free; the former have a right to be protected from the latter, at least by prison walls; and they grievously suffer, sooner or later, in some form or other, by the withholding of this protection. All who are concerned in getting the guilty out of the hands of the law, have a serious responsibility resting upon them; they must answer some day for the injury done to the community, by the frustration of the law's penalty.

One most important function of the law is to educate the public conscience. We little suspect how much we are indebted to the law of the land for our views on many points of morality. This is specially the case with the classes that are otherwise uneducated. Society does not gather them into schools to teach them how wrong it is to steal, defraud, seduce, assault and kill; but it does this by the punishments which are executed on those that commit these things. This education by means of the law, is effectual just in the degree in which the law is stringently and faithfully executed; and is feeble just as the law is laxly executed. And one great reason why there is so little probity, so little law-observance in the uneducated classes, now a-days, is that the offender so often goes scot-free. But the evil result is not confined to any one class of society. Men in all grades, begin to speak in a new tone of any immorality when the law begins to deal laxly with it.

Before parting with the particular case that has led to these remarks, we would say a word about the drinking habits that had so clearly to do with the tragic incidents of the Eurydice's voyage. It was drink, no doubt, that made the master so ruthless and bold. Sad proofs of the evil wrought by drink in men occupying positions of such responsibility, are continually coming to notice. Shipowners ought to be more careful than they are in the selection of men to command their vessels. Many, we know, are exceedingly careful; others are not. That a man is well acquainted with navigation, is far from being a sufficient qualification. Too many shipmasters relieve the tedium of a long passage, by a free use of the bottle; thence, quarrels with the crew or officers, violence, in some instances shipwreck. Drink breaks down the distinction between the man of good and the man of bad qualities, the honest man and the dishonest, the capable and the incapable. A man may have the most unexceptionable certificates in his writing desk; drink will make him a fool and will make him a villain.

HOMILIES FOR THE TIMES.—XXXII.

When the Son of Man cometh shall he find faith on the earth? Luke XVIII. 8.

That is, in the church on earth; for it is necessary to say that it is only in the church that he will look for it. 'We are of God,'

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says John, 'and the whole world lieth in wickedness.' A hard saying; but it has the sanction of heaven. The church on earth is just the totality of earth's believers; that is, the church as it lies in the conception and aim of its Founder. The books of this church are kept in heaven, and the names of all that enter by the door, by Christ, are inscribed therein; I know my sheep and they know me. *Their* names are written with indelible ink.

A hard saying; and in some respects harder now than when John wrote his epistle. For the world that was then lying in the wicked one, was a heathen world; a world in open antagonism to Christ; a world that would have nothing to do with the Gospel. Christians were in no danger of forgetting or depreciating the distinction between themselves and others when these others were persecuting them to the death because of their faith in Christ. But how is it now in lands called Christian? Lands called Christian; the very expression shows that the modern world stands nominally in a very different attitude towards the people of Christ from that which the ancient world maintained. There is an imitation Christianity all about the church. The Bible and books that recognize the Bible are in every house; and a large proportion of the people attend places of Christian worship on the Lord's day and hear the preaching of the Gospel; the laws of the land, those of society, a thousand usages, either declare or take for granted that the Scriptures are sacred and authoritative; and men who are far from asserting that they have ever experienced a change of heart are ready to regard it as an insult if you intimate that they are not Christians. In fact, the word 'Christian' has almost ceased to be available as a cognomen of a follower of Christ.

Now it is manifest that faith must have a sorer struggle to maintain itself in the presence of a society so constituted. The tendency is of course to mix freely and on equal terms with a world that has so many badges of Christianity hanging about it, and to avoid all such demonstrations as shall bring on the old antagonism; to accept the right hand of fellowship offered by men that seem to have so much in common with ourselves. As a matter of fact we believe that the faith of the church has become greatly emasculated by this outward partial conformity of the world to the Gospel. The obligation to testify is not felt as it was; for men already know so much about the Gospel; they will not allow that we can teach them any thing; the testimony is already borne by God's word diffused through the length and the breadth of the land.

Recently the church in Christendom has made the discovery that the lowest classes of the population offer to some extent a field for evangelization. But the very fact that this is of the nature of a discovery shows how greatly the church has been silenced by the supposed knowledge of the Bible diffused around them. And as a rule we may take it for granted that when Christians testify little, their faith is little.

If the faith of God's people were what it should be, we would not see the outer world so well satisfied with its imitation Christianity. If we had more of the faith that is described in Hebrews XI. the world would not be so ready to give us the right hand of fellowship.

The fact that society admits so much, conforms so far, allows itself to be influenced in so many respects by the Gospel, would, rightly considered, be a most powerful motive with true Christians, to the exhibition of a higher standard of faith and devotedness. They should maintain the moral interval between themselves and the unconverted by going up higher, penetrating more deeply into the mind of Christ, putting on more of the beauties of holiness. Alas! the contrary effect is too much witnessed. Because the world has approached us, we must approach them. Because they take the Bible from us and put it on a shelf, we must leave it unopened on the table. Because they do not worship idols, we must make believe that they unite with us in the worship of Christ. They shall look over our prayer-book and repeat our creed and our responses, and be gathered with us into the same mantle of confession and profession; there shall be nothing in our services to make them believe that there are two classes present, the converted and the unconverted; they shall be invited to the Lord's table just as though they were already disciples of Christ.

In this condition of things will it be easy for the Lord to find faith? Will it not be easy for us to forget what true faith is, in Christ's estimation?

Some one will say: All this is true enough. We find ourselves crowded and jostled by this semblance of Christianity. The very words of our prayers are repeated by men and women kneeling around us, who go away with hearts in no way subjected to Christ. But the fact that they are not subject to him, is sufficiently manifest, notwithstanding their prayers; and the fact that we *are* subject, is, we hope, equally evident. They may deceive themselves, but they do not us; we feel that there is a broad spiritual space betwixt these worldly Christians and real Christians; it follows that there is such a thing as faith, in the church, notwithstanding the many imitations.

But is the difference you speak of, manifested as it should be? Does the world take knowledge of it? Is there not something grievously defective about your faith, when your unconverted associates live so unconvinced of sin, so satisfied with their good estate? Have you the faith that Christ is looking for in these days?

Notes from an Interleaved Bible.

Psalm **xxxi.** 5. Into thy hands I commit my spirit. With these words Jesus gave up the ghost. As a simple believer he appropriated them, dying with just the consolation that is offered to every believer, with much less than his death has purchased for the dying believer. With his dying breath he honoured the word of God. What was good enough for the Psalmist he thought good enough for him.—Lord God of truth. Thy word is truth.

6. Lying vanities. We know that there were witches and wizards in the land in the days of David and Saul. Trust in God can only consist with hatred of whatsoever is false and misleading.

7. Hast considered my trouble. Unbelief suggests that *our* trouble has not been rightly estimated by God, is under-estimated.—Hast known my soul in adversities. The Good Shepherd knoweth his sheep. Suffers no temptation to befal above that we are able to bear.

8. The enemy is suffered to deploy his strength that the deliverance may be appreciated.—No revelation from heaven could have been more appropriate than this Psalm, in the dark days of the Indian mutiny.

10. Deep repentance for sin awakened by chastisement, whether physical or other.

11. This looks as though he were suffering from some loathsome disease in which his enemies chose to see the wrath of God, and which they connected with some supposed antecedent sins.

12. 'A broken vessel.' Like pottery that once shattered can never be restored.

15. My times are in thy hand. There is nothing in the laws of nature or in the freedom of man that can harm us without his permission. My times of health and sickness, penury and wealth, disappointment and success, society and solitude.

16. The servant of God may expect such special revelations of his glory as may be needed to sustain him, *according to his faith.*

17. The wicked are those who do not call upon God. Moral deists, whose one study is not to break with society, are offended at this statement. But there is no greater wickedness than to teach men that there is such a thing as virtuous rebellion, upright disloyalty. If Satan were on the throne, it might be so.

Is it ever right to wish the death of any? Yes, when the choice lies between that and the death of better men. If a cause is the cause of God, they who stand up against it, are the direst enemies of the state, and their overthrow will be the salvation of many. Who did not pray for the overthrow of the Indian mutineers in 1857?

18. Grievous things are now spoken proudly and contemptuously against the righteous who believe in God's inspired volume and reject the teachings of rationalists.

19. Laid up. Reserved in heaven. We are saved by hope.—Hast wrought. The divine goodness is in the past, present and future, and the faith that shows it before us, shows it behind us and (sometimes more difficult) with us.—Trust in thee before the sons of men. What a mistake to suppose that faith is to be nursed in secret. Faith is a shield; and a shield is not for solitude. Faith has been implanted in us specially that its testimony may rebuke unbelief; as when Daniel opened his window and prayed. It is important that the Christian should now make it manifest that he has faith in One who hears prayer for Christ's sake. The great endeavour of the sons of men is to hinder this recognition.

Epitome of News.

SATURDAY, June 13, 1868.

—The English Mail of May 22nd arrived yesterday.

—Overland Mail: "The Duke of Buckingham has issued a despatch to the Governor of Natal giving instructions that any official taking part or aiding in the consecration of a bishop in opposition to Dr. Colenso shall be immediately suspended.

"The absence of the Queen in Scotland at the present crisis has been the subject of general and not very pleasant comment, not only in what is called political circles, but in general society,

"The line of clubs in London is rapidly extending westward. From Pall Mall up to St. James's street the new clubs have been filling up every available site, and now others are driven to Piccadilly. The 'Junior Athenæum,' has bought Mr. Hope's house; and when it takes possession' two of the best houses in Piccadilly will have been converted into clubs in the course of a few months.

"The German expedition to the North Pole left Bergen on May 17th. It is to proceed to the eastern coast of Greenland, and there explore the Arctic regions north of the seventy-fifth degree north latitude. The vessel in which the expedition has sailed is called the *Germania*, and has been built expressly for the purpose.

"A cabinet council was held at Vienna on May 19th under the presidency of the Emperor, when the Imperial sanction was given to the law relative to the position of the different religious denominations in Austria.

"Cardinal Andrea died at Rome on May 14 so suddenly, that there are suspicions that he was poisoned. The Roman correspondent of the *Pall Mall Gazette* says: Cardinal Andrea has fallen a victim to his faith in the Pope. Relying on promises held out to him, he made his submission and came to Rome, where Cardinal Bilio and the Patriarch of Constantinople were employed to lure him into further concessions, under a promise from the Pope to restore him his sequestrated bishopric. Cardinal Andrea always said that the Jesuits would prevent this measure, and pursue him with their enmity till they laid him in the

grave; and this apprehension has secured credence for the report that he has died from poison. There can be no doubt that he would have obtained the votes of all the Liberal cardinals in the next conclave, as these dignitaries not only felt confidence in his strong love of Italy, their common country, but were impressed by his generous character and enlightened views. In this prospect the Jesuits saw their order threatened by another Clement XIV., and the popular mind was persuaded that they would stop at nothing to avert the danger.

"The Florence correspondent of the *Times* remarks that the coincidence of the event with the death of Count Crivelli, and with the sudden sharp illness of Baron Beust will probably be found remarkable."

The Mexican Government have abolished and the Prussian Parliament have refused to abolish capital punishment.

—The *Overland Mail*: "The island of Hawaii, one of the Sandwich group, has been visited by a volcanic eruption, accompanied by shocks of earthquake, which, between the 6th and the 12th of April were felt no less than 2,000 times, and by fearful tidal waves, which destroyed whole villages, and caused the death of a hundred persons. The craters of the volcano vomited fire, rock, and lava; and a river of red-hot lava, five or six miles long, flowed to the sea at the rate of ten miles per honr, destroying everything before it, and forming an island in the sea. Expeditions are being fitted out to relieve the distressed.

"A correspondent of the *Globe* is anxious to have an opportunity of voting for ex-Governor Eyre as a candidate for Westminster. He is sure that Mr. Eyre would be triumphantly elected by the people of Westminster."

—Earl Mayo, in reply to a question in the House: "A convict named John Brophy, alias Pagan O'Leary, was received into the Mountjoy Prison on July 31, 1865, about three years ago. The facts of the case are these: the governor of the prison inquired in the usual manner what was the religion of the convict, who stated that he was of no religion whatever, and that he never attended any place of worship. He added that he was a Pagan—(a laugh)—and refused to be instructed in religion of any kind. The director being a military man, ordered him to select his religion immediately. (Loud laughter) The governor states that he told the prisoner what was required of him, but he objected to go to any place of worship, as he did not believe in any religion. He was, therefore, put on penal diet for three days. (Much laughter.) Two days afterwards—namely, on August 4—he was removed to the hospital, and after he left the hospital he was again placed on penal diet for three days—(Oh, oh!), at the expiration of which time he selected the Roman Catholic religion. (Renewed laughter.)

—Fears have been entertained of a Fenian attempt upon the life of the Queen.

—*Indian Daily News*: "Two ladies in England, sisters, named Bruce, who were born in India, desire to evince their regard for the land of their nativity, and perhaps with a lively sense of the desolation of orphanship, intend to found an institution in Calcutta for English or Anglo-Indian orphan girls, where they may be educated and brought up. The precise terms of this intended benefaction, or the exact nature of the institution to be founded, has not yet been determined. But we understand that these two ladies possess property to the value of about eight lakhs of rupees; and desiring to devote it, or the greater portion of it, to the purpose we have above indicated, have placed themselves in communication with the Government. The Viceroy has instituted inquiries as to the best course to be adopted. He has communicated with the Lieutenant-Governor, asking his opinion on the subject; whether it would be best to add to any institution of a kindred nature, or to found a new one."

—About this time last year (says the *Pioneer*) a man, named Apka Marapa, murdered another, Venkat Ramdoo, on the bank of a tank at Kondapilly, in the Sironcha district of the Central Provinces. The murdered man had been sent by a bunniya to demand payment of a small debt due by the murderer. The murderer seems also to have appropriated the small belongings of his victim,—a rupee, a brass lotah, and a cloth. The evidence against Apka Marapa would not have sufficed to convict him but for his own confession. This confession, however, implicated other persons as accomplices, and further represented the act as one not of mere murder but of sacrifice. He declared that human sacrifices were performed in the same place every four or five years, and that he had himself been present at such on former occasions. The object, he declared, was to propitiate *Mysamee*, a maleficent deity, who causes the rupture of embankments and the failure of crops."

—*Bombay Gazette*: "On Thursday last Mr. James Smales, a diver employed at the P. and O. Company, while at work under water at Mazagon, through some accident got jammed in one part of the diving machine. The men attending to the machine, suspected something wrong, went down and released Mr. Smales, who was immediately taken to his quarters in the new building of the Company, and he was reported yesterday morning to be progressing favourably."

—The *Telegraph*: "At an early period in the operations General Mereweather and Colonel Phayre incurred the displeasure of some letter-writers; and on every subsequent occasion the proceedings of those soldiers have been studiously misrepresented. Down to the very last moment the prejudice was active and, being backed by ignorance, was able to make out a showy case against Colonel Phayre. We were told in good set terms that, in his march towards Magdala, Colonel Phayre disobeyed orders, and committed a gross blunder; that Theodore saw the blunder, and seized the opportunity to profit by it. Nothing can be further from the truth. Colonel Phayre made no mistake, disobeyed no order, and all he did was done almost in the presence of the Commander-in-Chief. It was by the Direction of Sir Robert Napier that the troops ascended the heights on the western side of the Arojee gorge. It was under his eye that Colonel Phayre, after following the ravine for a couple of miles, climbed the hills, and reconnoitred the country. The result was, that they came upon a track leading to a height commanding the head of the gorge, and halted for the brigade to close up. At this time it is evident that the force was capable of immediate concentration. The reconnoitring party were only a mile a head of the brigade. Sir Charles Stavely and Sir Robert Napier arrived nearly an hour and a half before the action began. By seizing the head of the pass the road was opened for the advance of guns, baggage, and rocket troop, and Sir Charles Staveley posted the pioneers to cover the march of the column. It was at this moment that the enemy fired his first shot, and sent his soldiers down the hill-side. Now Sir Robert Napier had not intended to fight on Good Friday, but Theodore, eager to strike a blow, offered his opponent an unlooked for opportunity, and, by that blunder of the king Sir Robert obtained an occasion for showing his immense superiority."

—Mr. Dufton, the Abyssinian traveller, has been brutally murdered by the Shohoes, as he was descending one of the passes. A servant was also killed

MONDAY,—June 15.

—24 ships and steamers from Annesley Bay, May 30th, arrived Saturday and yesterday, 9 on Friday.

—*Times of India*; Annesly Bay: "Captain Roberts is alive and well. He has lost his arm but is getting over it, and was on board the ship yesterday that is taking the 4th to Suez."

—The G. I. P. Line was flooded 2 miles west of Akola, on the 10th, and a passenger train had to spend the night on the borders of the stream. A correspondent of the *Times of India*, says that at daybreak there was no stream to be seen, only the rails in mid air stretching across, the entire embankment having been carried away.

—12 inches of rain fell at Byculla last week.

—*Delhi Gazette*: "Meerut letters convey the satisfactory intimation on which we are told we may rely with confidence, that the Delhi railway line will be opened for traffic from Meerut to Umballa at one stretch, on or about the 1st January 1869, and that there will be nothing to prevent the section between Umballa and Loodeeana being opened by the end of March of the same year."

—*Bombay Gazette*: "From Madagascar there is the following important news, dated Tamatave, 8th April:—

"'The queen is dead: great excitement at the capital, and arrests made. Son of Raharolahy aspiring to be King arrested. Old Prime Minister arrested. Successor to the Queen has been proclaimed. *All* the Malagash in Tamatave cut off their hair this morning, men, women, and children. British Consul, Mr. T. C. Pakenham, unfortunately absent at Reunion or elsewhere.

'French Ambassador making little progress.

'The new Queen 'Ramoma' has been proclaimed under the title of 'Ranvala M. Pajaka' II. Mr. Cruaux, the British Consular Officer, has been informed that the British treaty will be respected by the new Government.'"

TUESDAY,—June 16.

—One of the Ritualistic weeklies expresses its "pleasure in publishing the gratifying information, that the funds of the Irish Church Missions to the Roman Catholics are likely to fall £3,000 below the average of the last few years."

—*Indu-Prakash*: "The view taken by the *Times of India* in its issue of Thursday last of the relation and consequent functions of the British nation in reference to the people of India, is the only right view of the case. It is the fashion of politicians to view India as a field for British philanthropy only. To prepare the people for self-government and then to quit India seems their only talk—a thing impossible and all talk about it therefore harmful. There is no other right course for the British nation to follow with reference to India but to treat it as a part and parcel of the British Empire and adopt a policy which justice, true conscience and enlightened politics dictate, leaving all care of consequences to the Controller of all that happens in time and space."

—Same: "We are very glad to learn and congratulate Dr. Atmaram Sadashiva Jayakar on his safe return from England, winning, as he has done, laurels in that country and entering the ranks of the Covenanted Medical Service. He returns as an Assistant-Surgeon on the Bombay establishment. The readers will remember this was the gentleman who after taking his L. M. Degree in the Bombay University in 1866, availed himself of the Munguldas Travelling Fellowship to compete for the Covenanted Medical Service in England."

—A dismal catalogue of deaths caused by excessive temperature is published in the *Sind News*, (a Kurrachee paper) of the 8th inst. The unfortunate persons named are—a seaman named John Lane, who was struck down on the 6th near the Arsenal; the wife of Gunner Buckley, G. 18th R. A., who died on the 3rd, and Sergeant Westley of the same battery, on the 6th; Mr. Newby, a driver in the employment of the Sind Railway Company, on the 6th; Mr. Gillard, an employe of the same Company, on the 7th; and at the Depot, on the same day, two men, one women, and one child.

—*Pioneer*: "The Attock Tunnel is a *fait accompli* thus far at least,—that the two parties which have been boring beneath the Indus from opposite sides met on the 5th instant, so nearly, that a crowbar in the hand of a man belonging to one party could be grasped by one of the other."

—The rebels have retired from Tientsin. Great uncertainty prevails as to their intentions.

—Consuls Winchester and Medhurst have visited Chinkiang to report on the advisability of closing that port.

—The outer light ship was run into and nearly destroyed by the *Humber*, night before last.

—*Times of India*; Kurrachee: "At 4 P.M. of the 7th, a remarkable man succumbed to the heat. I allude to William Mansfield Malvery, the proprietor of the "*Our Paper*," which was started by him on the 30th January 1860. I call him a remarkable man because, though stone blind, almost a cripple, and surrounded with all manner of difficulties, he, unaided by a single friend, edited his paper and conducted his business in a manner that no other man, situated as he was, could have done."

—The Rev. Mr. Macdonald, writing to the *Free Church Monthly Record* says that Baboo Keshub Chunder Sen has a leaning towards the sect of Baistobs, followers of Chaitanya. "Keshub wandered barefooted through the streets of Calcutta in the morning, singing Christian hymns and Baistob songs, and accompanied with the music of the Baistob instruments. The greater part of the forenoon and afternoon he and about twenty or thirty of his followers spent in silent meditation, prayer, and singing, with some two or three hundred Hindus looking on in blank amazement.

"During the twenty minutes Mr. Bruce and myself were looking on they were engaged in silent meditation. Amidst the noise of the spectators they never uttered a word, but swung the head backwards and forwards, and occasionally turned up the whites of their eyes. They were all barefooted, squatted before what appeared an altar, covered with flowers, and a large candle

stick having seven branches, the centre branch towering high above the others. Some of the young men spun themselves round violently, the motion of others was scarcely perceptible. Among them were a few jogi Baistobs. These latter were easily recognizable by the large amount of dirt which covered them, and by the scarcity of clothing, which failed to cover their nakedness. They were almost in a complete state of nudity. Of course there were no females in the room, but they were in an adjoining room, where they could see and hear without being seen, but where they were well heard."

—*Times of India*: "In happy contrast to the uncourteous refusal of the Acting Commander of the Forces, Government have very kindly placed at the disposal of Miss Prescott the building known as the Cooperage, where the Fort Christian female school will be held during the rains. The school was opened yesterday.

—A Mr. Moore went to sleep on the parapet of a terrace at the Adelphi Hotel, Calcutta, fell off and was killed.

WEDNESDAY,—June 17.

—*Madras Observer*; England: "There is an element which greatly aggravates this Sydney crime. It appears, unhappily, that the attack upon the Irish Established Church by Messrs. Gladstone and Bright, is regarded by the Fenians and those whose sympathise with them, as the result of English *alarm* at these continued exhibitions of Fenian *atrocity*. Such an impression can hardly fail to be productive of further violence and mischief. To establish a reign of *terror*, both in England and her Colonies, they now regard, probably, as their most promising policy."

"You will have seen Sir Arthur Cotton's recent and valuable testimony to the reality of Christian Missions in India, at the annual meeting at Oxford; and yesterday only, I heard Sir Bartle Frere declare (at a meeting for the Zenanah Mission at Willis's Rooms) that instead of exaggeration in the reports of success, his own decided opinion was, from the result of his thirty years' Indian experience, that the Missionaries had no commensurate impression of the amazing influence they were now exerting for good throughout India. This testimony I regard as the more important, because neither as Governor of Bombay, or as a member of the Council of India has Sir Bartle been ever so identified with Evangelical or Missionary exertion in India, as to warrant the imputation of any fanatical or *new light* bias."

—The *Dnyanodaya* quotes the following from a speech made by Rev. R. Bruce, missionary in the Derajat: "The Natives speak of the Hindoos and the Mussulmans as if they, added together, composed almost the whole population of the globe, and they talk of Christians as if they were a poor, insignificant sect to whom they could have very little to say. A short time ago I saw a map of the world which was made by a Mohammedan, and which is in common use among learned and educated Mussulmans. In this map the world is divided into what they call the seven zones, and the writer of the geography which accompanies it has had the bare-facedness to tell his readers how many rivers and how many mountains there are in each zone. He draws out the boundary of all the different countries of the earth. The map of India covers about one third of the globe, the map of China covers another third, the map of Arabia and other Mohammedan countries almost covers the remaining third. In a remote, obscure corner of the north-west the author of the map has crammed England, Norway, Sweden, Ireland, Scotland, and Denmark, representing them by a single slip of territory much smaller than Iceland. To the south of these he has placed the little island of Africa, of which America is one of the principal towns, and in the extreme west he has placed Australia and New Holland, as it is called, being an island which is smaller than Iceland. This map and this geography are in common use at the present day among educated natives of India." Mr. Bruce's remarks have special reference to the Punjaub.

—The *Edinburgh Daily Review*: "Some time ago we inserted, and directed attention to some letters from Dr A Graham on the subject of colonisation in India. To-day we publish another letter, and one of a remarkable character, on the same topic. The colonisation of the healthy and fertile hill districts of our Indian Empire may at some future day become an object for British statesmen. At present, however, they are too busy with domestic politics to spare a thought on such a matter. It may be otherwise when we have got our reform in Church and State settled and in fair working order. When that has been effected, Indian colonisation may be taken up by some sagacious statesman, not only as a means of opening up an advantageous emigration field for our redundant population, but also as a method of rendering our tenure of India far more secure than it is. Indians, whether Anglo-Indians or natives, are talking of the advance of Russia in Central Asia, and many of them, seeing future danger in that quarter, have been urging the Governor-General to send an expedition to aid the Tartars against the Muscovites. It would be a far surer mode of providing against any possible danger from Russia to establish on the hills which are in her path communities of thriving and energetic Europeans, in good relations with the native tribes. Such colonies would be a series of fortresses, with walls of men, round which the hardy, warlike natives would rally, and against which a tide of invasion would break and be thrown back. The operation would no doubt take time. But fortunately we have time before us. If Russia aims at reaching our frontier there are difficulties in her way which will detain her for many a year, and the time she must expend in tedious and tentative efforts is available for us for preparation. But we have only to glance at the political aspect, which is out of keeping with the time, and turn to others which may just now be more usefully alluded to.

"The locality pointed out in the letters of Dr. Graham was the Kassia Hills, but he mentioned that there were large areas in other hilly districts equally available for British colonies; and some of them being more northerly, presumably better suited to the constitution of Europeans. It is to one of these the communication in another column refers.

"It is a letter from Colonel Blair Reid, a British officer who acts as superintendent of the Chumba district, and who states that the reiging prince —the Rajah of Chumba—desires to have European colonies founded in his dominions, and is ready to encourage such enterprises."

—The *Prabhakur*: "The reason why the religion of the English people has obtained so much ascendancy over the minds of the Natives is that it is the religion of the Ruling power."

But how did it become the religion of the ruling power. The merest tyro in history must know that for three centuries the mightiest powers in the world were doing their utmost to destroy it. Though backed by no human power it made its way to the imperial throne. It is not the ruling power that has brought Christianity to India. The authorities for a long tine forbad missionaries to enter India, and it was with the greatest difficulty they were induced to consent to it.

—The charges preferred against Captain J. E. Cameron, whose trial by court martial was to take place on Monday at Poona, were of having been drunk on duty on the 23rd April, of having been guilty of neglect of duty on the 23rd April, and of having been drunk and riotous in the Western India Club House on the same day.

—*Bombay Gazette*: "The school of artizans established by Captain H. T. Lugard at Raepore in the Central Provinces seems to have been very successful. It appears by the last reports that 167 carpenters, 30 blacksmiths, and 156 potters had been taught their trades there and enabled to earn an independent livelihood."

—Scores of fruit-hawkers are daily brought to the Police Office and fined, for obstructing the way. We have walked the streets of Bombay for more than forty years and have not had our way obstructed by this class. The beggars are a much greater obstruction. Let the fruit-hawkers take to begging, and the authorities will give them no more trouble.

—*Bombay Gazette*: "To our magistrates, police officials, and lawyers, and others whose duties include an occasional visit to the Police office, the removal of the Fort Police establishment from the Dockyard to the premises in Hornby Row must be a source of considerable satisfaction."

—The *Glenlora* has arrived in 78 days from Gravesend.

—Great improvements have been effected in St. Andrew's Kirk and a new organ has been erected.

—A gratuity of six months' batta to the troops of the Abyssinian Expedition, is recommended. It should be granted. Only it should be given in such a way as not to do more harm than good.

—General Malcolm reached Kurrachee yesterday.

—*Times of India*: "We regret to announce the death, at Bhosawul, on Monday afternoon, of Mr. Inspector Cobb, of the G. I. P. Railway Police, from the effects of a mauling received from a tiger while shooting in the Asseerghur jungles a few days previously."

How many of our tiger-hunters go out once too often.

—Another victim of heat apoplexy in Sind, is Major Dennis, Jacobabad.

—The P. and O. Steamer *Surat*, having broken two blades of her screw, is returning from Galle to Calcutta.

—John McKnight, accused of swindling, has been arrested. He occupied a bungalow on Malabar Hill, at Rs. 300 monthly rental.

—*Mofussilite*: "Samuel Horn has been tried for a criminal assault on a native woman, while travelling on the E. I. Railway near Ferozabad. It will be remmembered that the poor woman, in order to avoid the unwelcome attentions of the prisoner, jumped out of the train while it was in rapid motion, and received injuries which caused her death. The evidence appears to have been insufficient to establish the charge of attempted rape, but it was conclusively shown that the advances of the prisoner were such as to induce the woman to risk and lose her life, rather than remain in his company. The sentence of two years' imprisonment is not a whit too severe. The Judge in passiug sentence, expressed his regret the law did not permit him to order a sound flogging in addition to imprisonment.—a regret in which we heartily concur with him."

FRIDAY—June, 19.

—*Times of India*: "It appears we, in common with some others, have been misled in speaking of the 'Girl of the Period' as the article from the *Saturday Review* which a native gentleman had got translated into Gujerati for distribution amongst the native public. It turns out the article so translated is the one on 'Woman's Work' which appeared in the *Saturday Review* of February 15th. It is a very good essay indeed and quite of a different character from the random satire which has justly evoked such general condemnation."

—The same; Kurrachee: "Death, which has caused the most poignant sorrow throughout the length and breadth of Sind, is that of a most accomplished and highly-esteemed lady connected with the Convent in this station. She was known by the name of Sister Louisa. She fell a victim to heat apoplexy while nursing another lady connected with the Convent who was seriously ill, but who is now rapidly progressing towards convalescence. Sister Louisa was a woman of high birth and education, and at one time belonged to the Church of England. She became a Roman Catholic at the early age of 16, a circumstance which caused the utmost grief to her family, and which compelled her eventually to separate from them."

—Deaths last week, 285. Small-pox, 47.

—Local items of the week: House fell down; a Hindoo who had thrown himself into a tank, died; a new-born infant was found in a gully, alive, but soon died; the milkman who stabbed himself last week, died; house fell injuring two men; a child was killed by a snake bite; a man employed as a diver was drowned in the hold of a sunken vessel; two houses fell in the Fort; the child of Serjeant Wood, 13 months old, fell through a verandah and was killed; by the upsetting of a boat in the harbour, Captain Cumming of the *Europa* was drowned on Monday; an old mendicant stumbled and fell in the street and was taken up dead; Mr. Duggan, superintendent boiler-maker, went to sleep on the bridge of the steamer *Martaban*, fell off into the water and was drowned; through the obstinacy of Boxwell, a seaman, a pilot boat was upset and he and another were drowned.

—Dr. Mackertich, who was stabbed at Kohat, is recovering. The villain has been arrested.

—We are in receipt (says the *Indian Daily News*) of special news from Bokhara up to the 9th May. The accounts received disprove the rumour of the death of the Ameer. The Russians were before Samarkand, but no fight had taken place. The Ameer was inclined to make terms with his foe. Shere Ali Khan, in Afghanistan, was reported to be seriously ill.

—*Pioneer*: "The *Unjumun Hind*, of Lucknow, explains the hitherto almost inexplicable success of Sir Robert Napier in Abyssinia. It is due to a native witch at Bombay, who, having been, imprisoned for her sorceries, offered, in exchange for her release to bring the Abyssinian war for us to a prosperous issue. Her proposal was transmitted

to Government and accepted. The lady was pardoned, and then on her side honourably fulfilled her engagement in the manner the world knows."

—The English Mail of May 29th arrived this morning. The *Overland Mail* says: "The intelligence from America continues to be favourable to President Johnson. He has been acquitted on two more articles—those relating to the dismissal of Mr. Stanton and the appointment of General Thomas in his place. The immediate result of these votes has been the formal resignation of the one and the official installation of the other. But the intelligence is even more significant. Virtually the impeachment of the American President may now be said to have failed. The managers of this great State prosecution have now broken down, and there is small chance of their recovering themselves. But even the creditable fact of the failure will not remove the stain of the original movement. Nothing more discreditable is on record in all the annals of the United States.

"Theodorus et Juarez" is the title of a pamphlet which has just appeared in Paris. It is a combarison between the Mexican and Abyssinian expeditions. The publications is intended to demonstrate how much of the last triumph of British arms was due to the patriotic feeling of the country and the moral support given by the whole of the nation to the enterprise, whilst the failure of the French expedition was due to the utter absence of those "valuable qualities which England so pre-eminently possesses."

The doubts and fears which have long been the subject of political speculation as to the intentions of the Emperor of Austria with reference to the semi-religious bills passed by the Reichsrath are at last set at rest. The Education, Civil Marriages, and Religious Denominations Bills received the sanction of the Emperor on May 25, and have now become law.

At the sitting of the French Corps Legislatif yesterday, a bill was presented for calling out 100,000 men of the class of 1868 to recruit the forces of 1869. A Paris correspondent, remarking on this intended proceeding, designates it as unprecedented.

The Sultan, in receiving a deputation from the Christian communities on May 24, declared that he wished that every one in his dominions might be able to rise even to the rank of Grand Vizier, without distinction of creed.

TELEGRAPHIC NEWS.

—*London, June 8th.*—The *Invalide Russe* (the official organ) declares that it is physically impossible for Russia to influence the political situation in Afghanistan.

10th.—Papers have been laid before Parliament relative to the administration of Bengal, comprising elaborate minutes by Sir John Lawrence and the Members of Council in answer to questions by Sir Stafford Northcote.—Sir John Lawrence is opposed to the creation of a Governor and Court of Bengal, with a separate Council, as being derogatory to the Governor-General.—Sir William Muir concurs with Sir John Lawrence, and a majority of the Council (*sic*).—The Lieutenant-Governor is favourable to a Government of Bengal similar to those of Bombay and Madras.—Sir William Mansfield recommends the creation of a Governor and Council without the privilege of direct correspondence with the Secretary of State, and thinks that this privilege should be withdrawn from Bombay and Madras.—The maintenance of Calcutta as the seat of Government is generally recommended.—Troops from Abyssinia are rapidly arriving at Suez. A large number have already embarked in the *Crocodile* and *Serapis*.

11th—Government have announced their intention to demand supplies for the whole year.—The Cotton Statistics Bill has passed.—The Russian Government have proposed a Convention for abolishing the use of explosive projectiles in war. France has assented to this proposal.—Prince Michael of Servia has been shot by three individuals.

New York, May 27th.—The convention of the republican party at Chicago has nominated General Ulysses S. Grant for President, and Mr. Schuyler Colfax, speaker of the House of Representatives, for Vice-President of the United States.

Miscellany.

At the Annual Meeting of the Religious Tract Society April 28th, the Rev. Dr. Mullens said: "Let them look at the people of India. Those people were for the most part idolaters; and how were the missionaries to provide a suitable literature for the Hindoos and Mohammedans, except through such an agency as that? (Hear, hear.) There were, too, more than 200,000 Christians in India; and how was a suitable literature to be provided for them? How otherwise than through the medium of that Society was a suitable literature to be provided for children, a literature for education, a literature for the use of the numerous catechists who were engaged in extending the kingdom of Christ in India? They had to provide all the schools with a literature, and that Society took a large share in supplying it with an educational literature, although the sister Vernacular Educational Society took that matter under its special charge, and did its work in a wise and effective manner. And then there was an opening of a most interesting kind among the native women of India. (Hear, hear.) All who were acquainted with that remarkable work must feel thankful that in the good providence of God such a deep impression had been made by the diffusion of truth and general knowledge, and specially by the arguments and discussions which had been raised on the subject of idolatry, and the necessity of true soul-enlightenment, by the missionaries for a long series of years. He was thankful to know personally that there had been a great change of late years in the centres of light in India with regard to the question of female education. Some years ago it was found that in the best native families in Calcutta there were a great number of ladies who had been taught by their brothers, their cousins, or their husbands to read; and at last this movement had grown to such an extent that the wives of missionaries were not merely permitted, but actually invited, to pay regular visits to native households, in order that the ladies of the family and their neighbours might, through their assistance, become well educated—not merely taught to read, but taught to think, and, in a quiet way, acquire a knowledge of the Gospel itself. He rejoiced to know that this movement had continued up to the present time. He believed that there were now twelve or thirteen ladies belonging to missionaries in Calcutta engaged in paying such visits as he had referrd to, and that there were nearly 300 ladies under their training, while there were hundreds of girls belonging to the most respectable native families attending their schools. A few years ago that movement was almost entirely confined to Calcutta; it was now going on in Madras, and it extended to Bangalore, Delhi, and other places in Northern India. The Report would show, in the last year, that most useful and important openings had been taken advantage of by the wives of missionaries, and how, in a quiet manner, the truth was beginning to enlighten the dark minds of that sex who had for ages been denied any participation in knowledge. (Hear, hear.) He was thankful that the light of truth had found such openings. Here, in England, persons often expressed fears, as speakers had done that evening, of the influence of foul literature; but, in contending with Hinduism the missionaries had fought against a literature such as England did not, and, he trusted, never would contain—a literature far fouler and blacker than any which was issued by the worst publishing houses in this country. (Hear, hear.) By means of sound education, Christian knowledge, combined with the circulation of the tracts and books of that Society, and by the circulation of the Word of God, the missionaries had compelled the publishers of such works as those to which he had alluded to sink out of the light into their own native darkness; and the light of truth was now spreading, and the opinions and feelings of society at large were being moulded by the influence of the truth. One word more, and he would draw to a conclusion. It was one of the new phenomena of modern society, and especially of society in a great empire like India, where the hindrances to the progress of truth were so great and so numerous, that a very important change took place quietly in the opinion, the thought, the conviction, and the judgment of thousands upon thousands of men before individual conversions occurred on a large scale, and the Christian Church was built up from among the more respectable classes. The largest share in Indian education had been especially devoted to the middle classes and the respectable castes, and especially to respectable families, who saw the advantage of learning English. The use of English had spread into all the superior vernacular schools. In the city and the suburbs of Bombay, in the city and suburbs of Madras, and in many other parts of India, the enlightened class was growing and increasing in numbers. Everywhere, too, without exception, native men were giving up the cause of idolatry. But what did they become? They turned, many of them at least, to theism. He would not use the harsh name of deism, which in England was associated with the rejection of Christianity. These natives of India were not going down like too many persons in England. The theists of India were going upwards from idolatry, while the deists of England were going downwards from Christianity. (Hear, hear.) The two classes, therefore, occupied a very different position in relation to each other, in relation to the truth, and in relation to the Church of Christ. For his own part he felt no doubt that if they continued to work faithfully and patiently, leaving results to Him who regulated all things, they would hear of these different classes in India rising higher, and that many of them would at length come forward and, having put their hand to the plough, make a bold confession of the faith of Jesus, which they now saw, as it were, afar off." (Cheers.)

Another speaker, the Rev. H. Huleatt, said: "Some years since a gunner of the Royal Artillery arrived at Woolwich after a term of service in the West Indies. He was one of the most desperate and depraved characters that ever disgraced the army. While this man was stationed at Barbadoes he had the yellow fever so badly that he was actually given over as dead, and he was being removed from his bed in the hospital to the dead house, when a comrade who was assisting in removing him noticed some signs of life, applied restoratives, and he recovered. Instead of thanking God for this almost miraculous recovery, that man was frequently seen to go on his knees in the barrack-room, and with the most awful blasphemies to curse the comrade who had brought him back to life. So terrible was his character that soldiers shrank from contact with him, and on his arrival at Woolwich he was dismissed the service with infamy, being justly regarded by all as an incorrigible blackguard. A devout soldier, one who who feared God, had served with him as a non-commissioned officer in the West Indies, belonging to the same company. A few months after the man's dismissal, on a cold raw evening in November, this good man heard a knock at his door. He opened it, and then in walked, to his surprise, the man who had been dismissed. With tears in his, eyes this man, addressing him, said, 'Mr. Revel, for the love of heaven give me some of those tracts which made you a Christian. I got one of them the other day when I was in London, and I now want some more to tell me about my soul. I am engaged to go out to India as a stoker in a steamer, and I want to take some with me.' That man obtained a supply of tracts, and also a Bible, and he appeared to be under a deep conviction of sin. He left his native land never to return. This change resulted from a tract having been casually placed in his hands in the east of London. (Cheers.) The Resolution which he had to second referred to the Society, not only at home, but also in foreign countries. He held in his hand a letter from a non-commissioned officer, of the 11th Regiment of the Italian army, named Bruno Francesco. Some years ago this man joined his regiment at Nice just before its cession to France. An English gentleman, a visitor, put a tract in the hand of that soldier, and that tract led him to read the Bible, to study the Bible, and to love the Bible. He felt bound to endeavour to make his comrades partakers of his precious treasure, and in this letter, written to a friend at Woolwich, he said he was in the habit of meeting a number of his fellow-soldiers three times a week for the reading and study of the Scriptures. That letter was written on the eve of the great Italian war, in which he died, and 'being dead he yet speaketh.' Bruno Francesco was corporal of the band of the 11th Regiment of the Italian army. In his own experience he had known men turned from swearing and drinking through the reading of tracts. He did not mean to say that such results invariably followed tract distribution, but this he would affirm that whenever men were led to love the reading of the tracts of that Society they were invariably led to love the reading of the Bible, and the reading of the Word of God in prayer, and the listening to that Word read and expounded ever has been, was, and would be as long as the world should last, the great means under God of turning men from the error of their way to the knowledge of 'the truth as it is in Jesus.' (Cheers.) And surely Christian soldiers were great instruments in the promotion of the great ends which all real Christians had at heart.

Not only did soldiers after their term of service go back into society influencing the morals and religion of those around them, but let it be recollected that soldiers were the representatives of English Christianity among distant heathen nations. (Hear, hear.) From the very nature of their calling they must exercise great influence in this respect, and heathen nations would judge of the power of their religion, not merely from the words of their missionaries, but also from the lives of their soldiers." (Hear, hear.)

—At a public breakfast of Dissenters in Edinburgh, May 15th, Mr. C. Cowan of Valleyfield, Chairmain, said: "He had often heard the Disruption spoken of as a great national calamity. He had never thought so. It had been an unspeakable blessing to all Christendom. Before the Disruption the united contributions of the undisrupted Church amounted certainly to less than £20,000 a year, but it now appeared from the published accounts of that Church that since the Disruption the amount contributed for religious and missionary objects has increased not only 10, but 15 fold. The united contributions of the Free Church for all religious and missionary purposes now amounted to about £300,000 a year. He could not adequately express his own thanks for this great and unlooked for circumstance. It was said at that time, 'Let them go out, they will never quarrel with their bread and butter.' A few years afterwards, when he had the high honour of representing the city in Parliament, there was a certain bill introduced to provide for the widows and orphans of ministers of the Free Church, their connection with the State having been dissolved. He was one of the three members to whose care the bill was committed. The question was put to him how had this money, amounting to £50,000 or £60,000, been raised? He replied it had been raised by the voluntary contributions of the people. (Applause.) They would not believe it, and set it down as a most extraordinary thing that the poor people of Scotland should be willing to contribute such a sum of money as this for the sake of the widows and orphans that they were concerned to take care of. About thirty years ago he was just as strong an advocate for Church Establishments as any body could be—perhaps quite as much so as that distinguished statesman, the author of 'Church and State.' (Laughter and applause.) He believed that all present had come to see the folly and absurdity of such an opinion. In looking forward to the great union, which he trusted was about to take place, he felt an intensity of interest which he could not sufficiently describe. (Applause.) Looking to the present state of England and the unhappy condition of the Established Church there, he trusted no undue delay would take place with regard to the United Presbyterian body and the Presbyterian Church of England on the othef side of the Border. He believed the people or England at this time were ready to stand up for a scriptural Presbyterian Church, when the gospel in all its purity and simplicity will be laid before the people. He earnestly desired that in England no impediment would arise to prevent the early union of the negotiating Churches."

—In a recent work the Bishop of Orleans gives a truly alarming account of the scepticism now reigning in Franco. Speaking of *D' Ecole de Medicine*, he says: "The following are some of the propositions widely held by the medical students and professors, and proclaimed on all possible occasions:—that feeling and conscience are properties of matter; that thought is a movement of matter; that crime is the logical, 'and inevitable' result of passion; that the notion of any immaterial power is absolutely unmeaning; that man could only have come into being through the development of species, for there is no such thing as Creation or Creator. We cannot be surprised at the Bishop speaking of such teaching as not only a denial of God and the human soul, but an uprooting of the foundations of moral and social order. One practical suggestion based upon it by a certain M. Moleschott is, that 'the honour of the dead should be abolished,' and all cemeteries desecrated after being used a twelvemonth, that the bones contained it them may 'supply to plants the power of creating fresh men.' We must content ourselves with a few specimens culled from the published discourses of these evangelists of the materialistic gospel, which may be briefly described as the glad tidings of universal annihilation. The following is from a thesis publicly accepted by the Medical Faculty and the University of Paris, though at the last moment, three months afterwards, M. Duruy yielded to the outcry raised, and refused the writer his diploma. 'Why,' he exclaims, 'do we speak of liberty? Man obeys the laws of gravity. There no such thing as responsibility. It is natural for judges and magistrates to talk of it; but we, who understand human nature, ought not to make ourselves their accomplices.' This is pretty well, but three essays which not only won their authors their doctors' degree, but were rewarded also with prize medals, contain still stronger doctrine. The first of the essayists, after renouncing all 'metaphysical ideas' as useless and dangerous, observes that the sun alone created all things, including thought and civilization. The second adds that the notions of a First Cause and of an immaterial soul are chimerical and impossible, and that it ir better to be a perfected ape than a degenerate Adam. The third is still bolder, and begins with classing a belief in God and the soul among signs of incipient lunacy. Fetichism and polytheism he considers on the whole more logical and less mischievous than monotheism. Morality, notwithstanding its obsolete pretensions, is the most relative of all the sciences. It is not inconceivable the locomotives may have passions and wills as much as men. This young docter informs us that Comte is his only master, and Positivism his only creed,"

—A Florence correspondent says:—"Probably something like half a million of Bibles and Testaments have been sold or distributed in Italy since it was opened for their circulation in 1848. If the sale of the Bible is now more languid than at first, it is probably only because Italy is more nearly supplied up to its present educational ability to read or understand it. Besides this Bible circulation, about 380 books and tracts have been printed and published by the Claudean press, first at Turin, and since at Florence. Within the last thee years the number sold and circulated, of all sizes, have been so many as 415,000. This press, so called from Claude, the good Bishop of Turin, in the eight century, is superintended by a committee of our countrymen and of the Vaudois, and is employed chiefly by the London Tract Society. The committe here suggest the works, and superintend the translation and printing of such as the Tract Society approve. Many of these publications have gone through several editions, especially the works of Dr. De Sanctis, one of the Professors of the Vaudois College, and an ex-priest of Rome. His work on 'Confession' is now in its sixteenth edition. A second edition of the 'Purgatorio,' of 5,000 copies was printed in 1864, and is now exhausted. His letter to Pius IX. reached its twentieth edition. His compendium of controversy is in its fourth edition. His almanack reached a circulation of 80,000 yearly. The priests having got up rivals it has suffered, yet still maintains 50,000 of a circulation. Rebetti's tract entitled 'Gli Italiani Sono Protestanti,' in a few weeks ran through two editions of 2,000 copies each. More than 3,000 copies of an address by him, entitled 'La Soluzione Radicale della Questione Romana,' were sold. The greater part of their publications are translations from the English, French, and German, and include such books as M'Crie's 'Italy,' D'Aubigne's 'Reformation,' the 'Pilgrim's Progress,' many of Spurgeon's sermons, &c. It is surely a great thing to know that the seed of God's Word is thus being sown broadcast over Italy. This spring Gavazzi delivered a series of controversial lectures in the Vaudois church on the week-days and Sunday evenings. They were better attended than any lectures I have seen this winter in Florence. The hall was filled each night to overflow, and they seemed to listen with interest and approbation to his demolition of Romish errors. But Gavazzi is more fitted for demolition than building up, for unmaking Romanists than making serious Christians. Still Gavazzi has his mission as Garibaldi's chaplain, though not that of an evangelist of the stamp of Whitfield or Wesley. On the 17th of February the Vaudois here celebrated the twentieth anniversary of their emancipation, which they date from 1848. The number of pastors training in their college at present is only nine, and all from the valleys, save two from Sicily. The present numbers do not bespeak a missionary enterprise to young Italy. Singularly enough, the Church of England, with all its resources as a church, has done nothing for Italy since 1848. Individual members take a lively interest in the evangelising of Italy, but as a clergy and as a church, they stand apart. The Americans are doing more and seldom pass through Italy without inquiring and without leaving some aid to the work of evangelisation The Nice Committee, in connection chiefly with those calling themselves 'The Brethren,' were early in the field of enterprise. They avail themselves of the services of good men wherever they can discover them, and, though peculiar in their views, yet they hold great vital truths. There is room in Italy for all such labourers, though they be not of one fold."—*Christian Work.*

THE GREAT ECCLESIASTICAL CONFLICT IN AUSTRIA.

The issue of the short eventful German war of 1866, by which the old Confederation was broken and Prussian supremacy in Germany established, has sowed the seeds for a great and promising ecclesiastical revolution in worsted Austria. The Austrian Protestants regarded the political crisis as the most favourable opportunity they had ever had for asserting their rights, and they have not been slow in making known their grievances to the government. During the last six months they have been gaining on every hand, and now there is a good prospect that, before the close of the present year, they will be in possession of larger liberties than they have ever had before.

The battle turns on the celebrated Concordat.—a treaty concluded in the year 1855 between the Austrian Emperor and the Papacy, which provides that all the education in Austria be committed to the hands of the priesthood; that every book published be submitted to their censorship; that all matters of marriage shall be in the hands of an ecclesiastical court; that the churches enjoy immunity from taxation; and that the revenue of the state shall even be taxed or diminished for the benefit of the church. The Protestants having been bending beneath the weight of the Concordat for twelve years, knew very well that there was no hope for them as long as it remained in force, and it is no wonder that they made vigorous efforts to get rid of the oppression.

Now, let us see how the Protestants and Catholics have been conducting their battle. Last autumn, twenty-five bishops, the pillars of Catholicism in the empire, met in solemn conclave in Vienna, and in an address dated September 28th, extolled the Concordat as one of the greatest guarantees of progress the world has ever been blessed with, and implored the Emperor to secure its further existence beyond the possibility of Protestant interference. The Emperor hardly allowed two weeks to elapse before he sent these functionaries a reply, in which he showed them no mercy whatever, but told them that they, instead of trying to aid him in his work of pacification, had caused him great trouble by issuing their address to the people, and had greatly increased his task of adjusting the confessional difficulties of the empire; and that he was the *constitutional* ruler of his people, and they must understand that he intended to act accordingly. Now this word *constitutional* is quite new in the mouth of an Austrian emperor, but if Francis Joseph continues to write it, and to act accordingly, he will place his empire far higher in European influence than when it was leader in the German Confederation.

In the present conflict in Austria, as in all great convulsions in Germany, the students stand boldly and immovably on the side of liberty and progress. Some of the professors in the University of Vienna have shown sympathy for the oppressive Concordat, and the students have not hesitated to indicate their indignation in the most outspoken manner. When Professor Arndt, who had presented a petition to the Government from eighteen Slavonic congregations for the maintenance of the Concordat, appeared in his lecture-room, he was greeted with such a storm of hissing and hooting that made him think the revolution had already burst over his head. Professor Pachmann, of similar views, has fared no better.

The great organ in Austria for liberal principles is the *New Free Press*, which is one of the most readable papers published in Germany. Its influence is so great already that many priests make it the special object of attack in the pulpits.

All lovers of Protestantism and of liberty living in other lands, will watch the important conflict now going on in Austria with great interest. The Protestants have every promise of success at present, and every item of news which the telegraph brings us only increases the probability of their final triumph. The Emperor has lately recalled his ultra-Catholic ambassador from the Vatican—a measure which will make even more of his blind subjects think that the day of doom has already

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come. Already the Concardat is, in fact, dead. Will Francis Joseph ever be scared into permitting its resurrection?—*Christian Work.*

THE MISERABLE MAN.

A man who possessed reason and sagacity above most, and who had omitted neither diligence, art, nor parsimony to obtain wealth, fell at the age of thirty into a state of weakness that almost disabled him for business. His state was called hypochondriac by his neighbours; for a certain reserve of temper prevented his communicating to them the feelings of his mind.

When he was in this state I accidentally passed a day in his company. After a short conversation I discovered marks of a wounded conscience, and told him my suspicion that his whole disorder proceeded from anxiety about his soul. Finding I had detected his feelings, he made a frank acknowledgment that it was the case; but solicited it might remain a secret with me. He told me of sundry times in his past life, when, for short seasons, his conscience had continually accused him. Something sounded in his ears that he was a sinner, that he must die and come to judgment, and that without a change of heart he must be miserable: but, added he, "I must be a man of business: I have just laid a foundation for success, and if I give way to these apprehensions, there is an end of my prospects. If I could only put another world out of sight, I should again be a happy man."

I perceived that he was contending with God. I set before him the wisdom of subordinating every worldly interest to his eternal well-being; his need of another heart, and the danger of resisting divine impressions, and of being left to blindness and eternal misery; so we parted.

Nearly a year afterwards we had another opportunity for free discourse. It was sought by *him* with a design to reproach me for the exhortation I had given him. I saw that his seriousness was departed, and his conscience seared. By his own account, after continuing several months longer in his state of apprehension and resistance to the truth, he came to the rash opinion, that the whole of his past feelings were but a hypochondriac gloom; "You know," he said, "that hypochondriacism is a false imagination of the mind. Accordingly one week after I detected my folly in being so anxious for another world, I became well and happy. I now think that all the notions I have had concerning the holiness of God, and the rewards of another world, are false. As to sin, there can be no such thing; nor shall I any more exist after this body dies than those trees will exist hereafter and be happy or miserable." On my urging him to review the momentous subject, he became peevish, and said, I was only trying to give myself importance. I perceived him determined not to think, lest it should make him unhappy.

His life after this was such as might be expected. Riches were his idol. His parsimony preserved him from licentious excess; but honest men detested his principles; even his irreligious associates were afraid of falling under his power. There was something in his countenance indescribable, that marked him for another Cain; and while many, through necessity, resorted to him for assistance, there was not a man on earth that loved him.

Passing over several parts of his conduct, which evidently proceeded from an endeavour to erase from his mind a sense of moral obligation, of sin, and of that state where impenitent sinners shall receive according to their deeds, I shall now come to his death-bed. God denied him a long state of decay as a season of admonition and preparation for eternity. He had had his call before, and had rejected it. An awful accident befel him, which, though it did not immediately affect his head, but left the powers of reason in full strength, terminated his earthly life in two days.

Now, behold! now, behold him! True, in this awful moment he was left to a great degree of judicial blindness concerning another world; but dismay rose upon him from a quarter he did not expect. His beloved scheme of ceasing to exist at death became his terror. "And have I now," said he, "done with existence? Shall I presently cease to think, to see, to feel? Am I to exist but a few moments filled with pain, and then lie down to be nothing for ever? I am pained for the fruits of my labour;—I have laboured for nothing;—I cannot bid farewell to the earnings of so many years."

On being told by one who had not known his previous opinions, that he certainly should exist; that this was indicated by nature, and made sure by scriptural evidence, a still greater horror settled on his countenance; and, after a pause of a minute, he replied, "If those Scriptures are true, eternity will be more dreadful to me than the loss of being. I will not believe them; yet, how dreadful the idea of sinking into eternal thoughtless night!"—This struggle of feeling lasted but a few minutes, when the miserable man sank—did he?—into the eternal sleep which he dreaded; nay, but opened his eyes in that eternity that was to him more dreadful still.

Such are the dying comforts of impiety and infidelity. Such the end of those who resist the Holy Spirit when he strives with them.

"There are men," says Dr. Mason of New York, "who set up for *wise men*: they have discovered the imposture, they have found out the cheat; they wish to unshackle you,—they would release you from your thraldom. From your thraldom! What, from the thraldom of a *hope of the everlasting kingdom?* Do you wish to be released from *such* thraldom? God have mercy on you if you do! Have they aught to give in compromise? Can they tell us what awaits beyond that grave? No; if they think at all, it is darkness, uncertainty, and dread conjecture. The laugh of a fool is a miserable exchange for an eternal hope. Why, cruel philosopher, would you take away the joy of my heart? Why would you remit me to the melancholy thought of no paternal Providence, no redeeming love? Enjoy your guilt alone;—breathe out your complaints to the woods and to the rocks;—curse not *me* with your discoveries, nor kill me with *your* truths. Oh, comfortless heaven! Oh, melancholy earth! Oh, gloomy world! Oh, wretched nature! without the prospect of an entrance into the Master's kingdom. How loud the winds howl! How loud the waves roar! How cruel the storm! Tossed hither and thither by the tempest, directed by no pilot, but where the black river of Oblivion rolls! Oh! no, no, no; not upon such terms. Keep your discoveries:—we won't give up our hope of 'an entrance into the kingdom;' and we will press closer to our hearts the precious volume which reveals it to us. This is the anchor of our souls."—*British Messenger.*

DOMESTIC OCCURRENCES.

DEATHS.

ANNESLEY—May 16th, at Hartfield, Moseley, Worcestershire, Harriett, the beloved wife of Major J. T. Annesley, Bombay Staff Corps

CABRAL—June 7th, at Kurrachee, of apoplexy, Mr. Eugeno Anthony Cabral, aged 63½ years, deeply regretted.

MARTIN—May 27th, at Kamptee, of heat apoplexy, Captain G. C. M. Martin, Royal (Madras) Artillery.

PASSENGERS ARRIVED.

Per *Baroda*, 12th:

From Southampton.—Captain G. Maule, Lieut. A. M. Bradshaw, Captain J. W. Thomas, Miss Ellen Barber, Mrs. Rait and child, Mr. H. Basset, Mr. J. Wilkinson, Mr. A. Perrie and Mr. J. Stevenson.

From Marseilles.—Colonel Aitken, Dr. R. Quinnell, Mr. Sigg, Mr. H. H. Busby, and Mr. Williams.

From Aden.—Mr. and Mrs. Deschamps, Mr. Bailey, and Mr. Fuckeera.

PASSENGERS SAILED.

Per *Malta*, 16th:

For Marseilles.—Captain A. A. Johnson, Mr. A. Chichester, and Major Mackson. Second Class—Edward Eggleston, and Mr. J. Pickles.

For Southampton.—2nd Class.—Mr. Thos. Banks, Mr. E. Alexander, Captain Cockburn, Mr. Richard Porter, Mrs. Emmett and Infant, and Mrs. Jos. Smith.

For Suez.—Mr. F. W. Tool, and Mr. N. S. Symons.

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